



Pat Ray (Navajo)



Rosie Charley (Navajo)



Pauline Azure (Assiniboine)



Rosie Toledo (Navajo)



Virginia Boyd (Navajo)



Lora Locklear (Lumbee)



Alberta Maize (Navajo)



Jean Harmon (Yankton Sioux)



Lyndale Hutchinson  
(Tsimshian-Haida)

## Contestants for Miss Indian BYU listed

BYU Indian students will vote Thursday to help select five finalists from a field of ten contestants seeking the Miss Indian BYU title. Students may vote from 8 a.m. to 4 p.m. in the TMF lounge in the Brimhall Building.

The pageant will be held Saturday, March 27, in the Sharon East State Center, 1600 N. 900 E., starting at 7 p.m.

Activities for the week were opened at a fireside Sunday where five former Miss Indian BYU's told of their experiences as the title holder and gave the contestants encouragement and advice.

Students had a chance to meet the candidates and ask them questions during a "meet-the-candidates" evening on Monday.

Contestants displayed their talents for students during a show on Tuesday.

On Wednesday, contestants were questioned by a panel of judges on current Indian affairs and their knowledge of the Indian culture.

In conjunction with the Miss Indian BYU Pageant, a Lamanite preference is slated for Friday at the Joaquin Elementary School, 550 N. 600 E., from 9 to 12 p.m.

Competing in this year's pageant are Pat Ray (Navajo), a freshman from Shiprock, N. Mex.; Rosie Charley (Navajo), a sophomore from Farmington, N. Mex.; Pauline Azure (Assiniboine), a senior from Wolf Point, Mont.; Rosie Toledo (Navajo), a sophomore from Bloomfield, N. Mex.; Lyndale

Hutchinson (Tsimshian-Haida), a junior from Prince Rupert, B.C., Canada; Lora Locklear (Lumbee), a senior from Pembroke, N.C.; Jean Harmon (Yankton Sioux), a freshman from Ft. Thompson, S.D.; Alberta Maize (Navajo), a sophomore from Shiprock, N. Mex.; Helen Buck (Navajo), a sophomore from Waterford, N. Mex.; and Virginia Boyd (Navajo), a sophomore from Kayenta, Ariz.

Pat Ray lists sports, art appreciation, cooking, and improving music on the piano among her interests. Concerning her greatest hope for the Indian people, she states, "The greatest need is love of God and this need can be met through the gospel of Jesus Christ. The Father has not forgotten the promises and

(Cont. on page 2)

## Past title holders featured

By CHRIS LOWERY

Five past holders of the Miss Indian BYU title, spoke at the fireside opening pageant activities Sunday. They encouraged the contestants to set goals, to develop spiritually and to be themselves.

"Being Miss Indian BYU was the best thing that happened to me that year," said Vicki Washburn Cox (Choctaw-Comanche), Miss Indian BYU 1967-68. Since that time she received a degree in home economics education, taught junior high school in Salt Lake City, married in the temple, and is currently "preparing a prospective missionary for his mission."

"Homemaking is one of the greatest challenges I've faced," she said. "You must constantly improve your surroundings, your techniques, and your ideas." There are movements which belittle homemaking, she continued, and it can become a drudgery, but progression fights this.

She advised the girls to complete what they start. "If you have an inkling that you might be getting married or that you might not return to school next year, it would be better not to run."

"Remember you make the title," she added. "The title does not make you. Any good that you do will bring honor to the title and likewise, any neglect or indifference will also reflect on

it." "Select your goals before you begin your reign and add your special qualities to teach. Make the footsteps you leave larger than the footsteps you stepped into," Vicki concluded.

Verenda Dosela Rainer (San Carlos Apache), Miss Indian BYU 1968-69 told of how she served as Miss Indian BYU and Relief Society president as a freshman. At 19, she was married and shortly thereafter, her husband was made a bishop of one of the Lamanite branches then in existence.

Verenda's reign as Miss Indian BYU taught her to stand up and talk to people. "Develop an attitude to share with others what you have," she told the contestants.

"These girls will develop personalities even this week that will make them better people," she continued. "They will develop much grace that won't leave them and they will be dignified."

Verenda advised the girls to consider the importance of Relief Society and to develop themselves spiritually as well as scholastically.

"I ran for Miss Indian BYU three times before I got it and each time I learned something new," began Nora Begay (Navajo), Miss Indian BYU 1970-71. "I became more aware that you need to be a well-rounded person to represent the Indian people."

She pointed out the challenges facing the title holder. "Learning

to overcome the negative attitude your people put upon you makes you more mature," she observed. "You will represent all tribes and Indians outside BYU will look at you as a representative of all students at BYU," Nora told the contestants.

"Each of you is a queen

within," she continued. Nora advised the contestants to do their best during the pageant and at all times after the pageant is over. She asked their support for the new Miss Indian BYU.

Nora counseled the contestants to prepare their spirits to defend their rights, faith and membership

in the Church for the strong confrontations they may face.

Vicki Bird Sanders (Mandan), Miss Indian BYU 1971-72 described the Miss Indian BYU title as a calling, "much like one you'd get in your ward or branch." She counseled the girls to attend their meetings.

"When I was Miss Indian BYU attending my meetings gave me the spiritual strength to do anything, to be an example," she explained. "I made up my mind never to turn down an offer to represent the Indian people, and I spoke to Cub Scouts, Girl Scouts, the mentally retarded, women's clubs, the PTA, high school, junior high, and elementary students," she continued. "I was surprised to find how little they knew and realized even more my responsibility to teach them what I knew about my people."

"Learn to be personal," Vicki told the girls and share yourself. She counseled the girls to help erase the stereotype of the American Indian. "Being a member of the Church helps." She added a quote she had heard in a meeting, "Whatever you do, do it well. You have no right to do less because you are a child of God."

"I was a sophomore in high school when I first read about Miss Indian BYU in the *Navajo Times*. I decided then that I would run," said Millie Cody (Navajo), Miss Indian BYU 1974-75.

(Cont. on page 2)



Former Miss Indian BYU titleholders featured at the fireside include Vicki Washburn Cox (1967-68), Verenda Dosela Rainer (1968-69), Nora Begay (1970-71), Vicki Bird Sanders (1971-72), and Millie Cody (1974-75).

## BYU receives \$429,200 Kellogg grant for Indian assistance

Brigham Young University has received a \$429,200 grant from the W.K. Kellogg Foundation of Battle Creek, Michigan, to continue for more years its Indian Assistance Program in Agriculture and Home Management.

The grant is effective June 1, and will run through May of 1980. An average of \$107,300 will be awarded for each of the four years. The funds will be used for faculty, secretarial, and Indian assistant salaries; supplies and equipment; fertilizer; travel, and an annual conference.

The grant is the second awarded to BYU by Kellogg for the program, according to Donald T. Nelson, director of the LDS Church Development Office. The first grant, for \$523,950, was awarded in 1971 for a five-year period. It significantly expanded an Indian agricultural program BYU has established in the mid-1960's.

The W. K. Kellogg Foundation was established by the breakfast cereal pioneer in 1930. The foundation is devoted to the "application of knowledge to the problems of people" in the areas of health, education, and agriculture. It provides financial assistance to organizations and institutions that have identified and analyzed problems and have designed constructive action programs focused on practical solutions.

Under the new grant, the overall objective of the program remains the same, according to Lowell D. Wood, program administrator. "Our purpose continues to be to help Indians to more fully develop their human and natural resources," Dr. Wood said.

He said specific objectives for the next four years include: (1) helping the Indians to achieve the capability to operate

independently; (2) expanding a fertilizer development program through cooperative efforts with the Tennessee Valley Authority, U.S. Steel Corporation, and others; (3) assisting tribes in organizing and implementing large commercial agricultural projects; (4) developing a consultant service at BYU to help most Indian requests for specialized assistance; (5) promoting home management skills for Indian women by means of workshops, training sessions, conferences, and educational materials.

Dr. Raymond B. Farnsworth, director of BYU agricultural programs, said that in the past ten years the program has helped 43 tribes at 84 sites in the U.S. and Canada.

"Since Kellogg and others entered the picture in 1971, our progress has been greatly accelerated," Dr. Farnsworth said. He gave several examples of projects in which BYU has been involved:

• In Hopa, Nevada, the Indian farmers had been leasing their land to commercial operators for very small return. With the help of BYU and others, they are now growing alfalfa, sudan grass, moly, and corn for their own livestock operation — one involving 150 head of cattle. The venture is self-sustaining, and there's a whole new sense of pride among the Indian people.

• At Montezuma Creek, Utah, the Navajos are raising 160 acres of alfalfa and 200 acres of wheat, and have three acres of mixed orchard. At Lane Deer, Montana, Indians are developing the 900-acre Teepee Ranch to train Indian youth in crop production and livestock management.

• "Since 1973, over 1,000 Navajo, Hopi, and Pueblo Indians in Southern Utah, New Mexico,

and Arizona have planted 12,500 fruit trees made available through the program. Many of these will be yielding fruit within two or three years. The Indians will use the fruit for their own nutritional needs, as well as to supplement their incomes."

Dr. Farnsworth said other successful agricultural operations made possible by the program include potato-growing projects on three reservations in Canada; a wheat and alfalfa project at Many Farms, Arizona; and alfalfa and field crops projects at Isleta, New Mexico, and Fort Yates, North Dakota.

Carolyn Garrison of BYU, who has been responsible for the home management portion of the program, said that many hundreds of Indian women have been taught home making lessons. "Countless items — quilts, children's clothes, shirts, underclothes — have been made, and many quarts of vegetables preserved for the use of Indian families," she said.

"Many agencies and individuals are responsible for the success of the program — not just BYU," Dr. Farnsworth said. He cited the contributions of the project service couples, tribal leaders, state and federal officials, and the Utah-Navajo Development Council of Blanding, Utah.

Dr. Farnsworth noted that through an agreement with the Tennessee Valley Authority last year, BYU has been able to obtain fertilizer at reduced prices for Indian farmers. Over 70 tons of such fertilizer were distributed to Indian farmers in 1975. He said that U.S. Steel Corporation has contributed over \$5,000 for fertilizer and has agreed to provide an additional 60 tons this year.

## BYU Indian education brochure wins awards

A unique brochure about Indian education at Brigham Young University has won four prestigious awards in national and international art and design competition in New York and Los Angeles.

Entitled "For the Independence of a People," the brochure was written by and prepared under the direction of Dr. C. Terry Warner, dean of the BYU College of General Studies and associate professor of philosophy who is currently on leave. He was assisted by John Maestas, chairman of the BYU Indian Education Department.

John Cross Design Office of Los Angeles designed the 95-inch square booklet. Marvin Silver of Los Angeles photographed the students on campus. Indian alumni in government, education, and industry, and Indian farmers involved in the BYU Indian self-help agricultural programs — Gardner/Fulmer and Mosen Typographers, both of Los Angeles.

## Poster contest announced

A contest to stimulate contributions for a national Indian anti-drug and anti-alcohol poster has been announced.

Posters must be done with Indian themes dealing with the dangers of drugs and alcohol, the problems they cause, the prevention of drug addiction and alcoholism, or what drug abuse and alcoholism have done to the American Indian. The posters should be done in color — one to four colors — on 18 x 22 inch paper.

Selections will be made from entries throughout the nation.

Angels, did the lithography and typography, respectively.

The Award of Excellence by the 16th annual Communication Arts Magazine exhibition in New York is considered the most prestigious award of the four, limiting the exhibition to 200 to 300 entries from many thousands around the world. Only one or two other people in Utah have ever placed in any of these shows, one of whom is McKay Magle by of the BYU Graphic Communications Department, who had a poster in the same show.

The Indian brochure also won a merit award in The One Show sponsored by The Art Directors Club, Inc. of New York. An award of Distinctive Merit was also given by the prestigious Art Directors Club of Los Angeles for the pamphlet, which was among 800 in the 30th annual show picked from nearly 25,000 entries.

The Type Directors Club of New York also cited the publication for typographic excellence.

First prize is \$100, second is \$50, and third is \$25. The winning poster will be printed for national distribution on Indian reservations and in Indian communities.

Contestants must be American Indian. The contest is open to all.

Posters should be submitted to: Institute of American Indian Studies, 234 HRCB, Brigham Young University, Provo, Utah, 84602.

The deadline for entries is April 30, 1976.

## Indian employment seminar set for April

All senior Indian students, as well as anyone else interested in preparing for future employment, are invited to attend an Indian Employment Seminar being held Thursday, April 1, at 6:00 p.m. at the Brimhall Building lounge, room 170. Guest speakers and their topics are:

George Taylor (Placement,

BYU), "Opportunities available for graduating seniors through the Placement Center."

Harry James (Employment Security, SLIC), "Employment opportunities in Utah and Preparing for an Interview."

Dr. Thomas Sawyer (Director, Indian Personal Services), "Resume Writing."

## Fireside opens activities

(Cont. from page 1)

She explained that she was frightened because she was not LDS and yet was representing the Church and the students of BYU. "I felt responsible and prayed so much for guidance," she said. "I had to learn to accept my mistakes graciously and try to do better."

Millie suggested the girls be themselves with confidence in their individual abilities. "Be calm," she continued, "even though it is hard."

"Keep your ears and your heart open," she added. "This is a learning experience from beginning to end and afterward."

"We were blessed as women in that we are given a gift of sensitivity that enables us to reach out to others," Millie said. But feelings of envy, hate, and jealousy in women are just as strong, she pointed out. "So, we

must remember the commandment of love."

"Miss Indian BYU is a sacred title, an honor, and a calling," she said. "I was so close to the Lord throughout that year. A great deal of my time was spent in bathrooms praying before I went out to give a speech," she continued.

"My reign taught me a great deal about the LDS Church and three weeks ago I was baptized. It was one of the most beautiful experiences of my life. I consider that a gift of my reign," said Millie. "I will be married soon to a man I love dearly and I will strive everyday with all my heart to be a queen for him."

"I treat one another with love as if you were kings and queens," Millie told the audience. "Many doors were open to me because I held a title, but that's the way society is. It could be awful if these doors were open from the heart."

## Contestants listed...

(Cont. from page 1)

covenants he has made with the House of Israel, that it is in His own due time, the fullness of the gospel will be preached among my Indian people. . . . My greatest hope is for them to see this great need and that their lives may be changed for the better and their eternal salvation."

Rosie Toledo, Charley states that the experience and knowledge gained as Miss Indian BYU would better prepare her to serve her fellowmen. Her greatest hope is that they will be inspired to build better homes and families; and to have parents teach their children how to live and serve. Among her interests are Indian history, genealogy, art, and sports.

The importance of being a good example is expressed by Pauline Azure. "I feel I could fulfill the duties and obligations of Miss Indian BYU by just being myself and by helping others by showing the population in general that we as Indian people do have the potential and by doing harder and being determined, we can succeed. The title would mean that I'm representing the Lord's university and that I must positively strive to do His will. It would also mean that when I'm representing all those that attend BYU and not only the Indian

student population." Involvement is the key to fulfilling the duties of Miss Indian BYU, according to Rosie Toledo. "I could best fulfill these duties by being involved in all activities sponsored by the Indian programs including the Tribe of Many Feathers, conferences, Lamanite Generation, Indian tournaments, workshops, and clubs. Also to be involved in BYU campus activities including elections, socials, pageants, and through my Church involvement, I can be around whenever I am called on to help." The student "Tribe" represents sacredness and honor. . . . in order to keep the special calling, I would give it my utmost best."

Involved in Hutchinson enjoys meeting people and wants to run for Miss Indian BYU so that others may become more familiar with her tribes-Tamish-Haida. Her greatest hope for the Indian people is recognition. She plans to major in social work and then to work with her people to help improve their condition.

Involved in Loy Locklear's interests is football. She also enjoys dancing, music, and swimming. Her main concern is helping the Indian people to reach their worth through new programs which would help our people improve their self-image, and more job opportunities which

would help them in their self-determination."

Jean Harmon has an interest in current Indian affairs and participates in powwows and rodeos. She is majoring in international public relations and plans to incorporate this training "to help bring about changes to better their way of life" and "fulfill the destination of the Indian people. . . using the gospel as a guideline."

"Patience and hope are my tools to success," states Alberta Maize. She feels that the Indian people will be one and that students, such as those attending the 'Y' now, will play an important role in this work. Alberta enjoys swimming, hiking, and giving on-the-spot parties.

"My greatest hope for my people is for them to become great leaders in the Church and the nation; and not just to settle for becoming a mediocre people," writes Helen Buck. "The title of Miss Indian BYU will not mean prestige and glory for me," she continues, "but I realize that it is a great opportunity for growing and sharing with others what we know and believe. . . . Miss Indian BYU can be a good missionary tool."

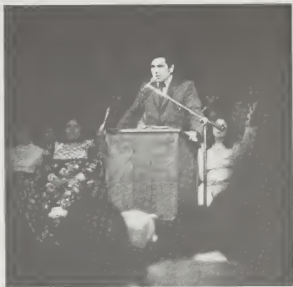
For information concerning Virginia Boyd was not available at the time the Eagle's Eye went to press.)

# A look back at Indian Week

## Special Section:



Students do the two-step in the ELWC Step-down Lounge.



Grant Williams, a BYU Comanche cinematographer, gives the address at the Indian Week opening fireside.

INDIAN WEEK 1976 has been the most fulfilling week since I have been here at BYU. The student involvement was SUPER and for that I am thankful.

I have been humbled because of this week, for the spirit of the Lord was in full attendance at all of our meetings. I have a firm testimony that when we let the Lord put his hands into our work and our lives He has a way of making things work out for the best.

I was thoroughly over-whelmed the whole week, from the fantastic fireside to the superior social. The students were

exceptional examples the entire week and all the non-Indians I have spoken to since Indian Week was ended, said that they were overly impressed with the outcome of Indian Week.

Our whole Indian Student Body has been supporting Kelly and I from the start and for this my heart is full of thanks. I am grateful for the great response and enthusiasm for our "Freedom Committee" radiated and to them I am thankful.

I would like to thank the Tribe of Many Feathers council for letting me be a small part of this glorious occasion and I don't

hesitate a bit when I say it has been a rich experience to serve as co-chairman with Kelly Harris during this Indian Week. He was such a strength to me and for him I am truly thankful.

Who ever is chairman next year I hope that they will invite the Lord to all of their planning meetings and I assure you He will be in attendance.

To everyone who was involved in making INDIAN WEEK 1976 a successful one, I am thankful for you.

Patt Crawford  
Indian Week Co-chairman



I felt Indian Week 1976 was a complete success. All who came really felt the spirit of a "Dawning of New Freedom" for our people.

The success of Indian Week was because of the marvelous participation of the Indian students. The activities were very well presented by the Indian Week committee chairman and their assistants. I give my highest praise to the people who gave their time, talents and efforts to the success of Indian Week.

Our guest speakers were excellent and gave us much insight into our lives. Miss Indian America, Deana Jo Harragarra,

gave a delightful speech and expressed a desire to be an Indian grandmother. Chief Dan George shared his great knowledge and wisdom that years of experience have given him. We will try to remember his counsel and seek to lift our heads in pride of our people. Morris Thompson, commissioner of Indian affairs, helped us to understand some of the modern problems facing our people and how we might prepare ourselves to better serve them.

Indian Week 1976 was an exciting time.

Kelly Harris  
Indian Week Co-chairman



The Lamanite Choir performs at the BYU devotional.



The Lamanettes perform during Indian Week as part of the Lamanite Generation variety show.



Ramona Nez, TMF president, offers the closing prayer at the BYU devotional.





# Indian Week keynote address

## Freeing ourselves to soar

By JOHN R. MAESTAS  
Indian Educator Dept. Chairman

May I say that I do consider it a great honor and privilege to address you this night and to speak on a few of the things that are in my heart, although at times during the week I wished that someone else had been honored thus. I am just as happy being in the background doing the work that I have been given to do.

I would like to speak to the title "For the Independence of a People" for we believe that that really provides some of the basic background philosophy for the Indian Education Department and for the program here at Brigham Young University. May I drop back for just a minute and bring us up to date on some of the things that have happened. In the beginning of our history books we read about the great age of Greece and the time when Greek thinking flourished and philosophies of men were created. Some people have said that almost all the great philosophy was discovered and developed during that great time of Greece. It was probably the most flourishing era this world has ever known. It was a time when great thinking came about. We realize that much of the world is fashioned after the Greek philosophy.

We also read in that same history book that many years later, or generations later, the whole world ran into a feeling we describe as "The Dark Ages". It was a time when all thinking stopped, almost all thinking stopped. It was reduced to a minimum. A time when libraries were burned and books were banned and thinking was suppressed. For generations we lived suppressed in an era called "The Dark Ages".

Then we read again in that history book that a great renaissance came about and that man began to think and express himself. Leonardo DaVinci, Michaelangelo and other great philosophers emerged; great art, sculpturing and music flourished. We were born into this world and we all have a chance to enjoy these blessings. Because of this great renaissance, we continued the technological

flourished greatly here on this continent. At one time the Indian people had colleges, universities, primary, secondary and preparatory schools. At one time those colleges and universities were greater than those that could be found in the colonies. There was a time when the educational level of our people flourished and they spoke various languages, and there was a time when the Squoia put together the alphabet for the Cherokee. . . . and on and on. There was a time when much of our thinking was shaped and many of the philosophies by which we would govern ourselves over cons of time were developed and determined. But like that big history book, we find ourselves repeating the Dark Ages. There was a time when we also flourished in Dark Ages. A time when we were pushed and driven and moved from place to place. During this time great movements from the East to the West occurred and many of our tribes were later placed here in the West. Some people believe that that dark age is still here, but I do not believe that. I believe that we are back again repeating the third phase of world history in our own context, that we are now or have been in a great period of renaissance and we are currently making new strides and progress. I believe that the real key to the thing has been education. There are those who believe that the Native American is inferior as a race. Yet to counteract all of that, there are those who are firm believers that the Native American has very bit as much talent and ability to succeed as anyone else. There are some that believe that because of the conditions under which these people have lived, it is because of the cultural values that they have held dear, that they are even better prepared to accept the teachings and to magnify their identity. Maybe it is because of suppression, maybe it is because we understood the principles from the Dark Ages, that the renaissance came about as a great rebirth, almost a refurbishing of our energies and our desires for the good things of life and that is why it was held on. We believe that the renaissance is like what is happening to the Indian people. There are those, and may I always be counted as one of those, who believe that the key to the independence of the Indian is education. May I just cite several of the modern leaders who have said the same thing:

Ben Akert of the Apache tribe says: "The greatest thing we have today is education."

Chairman Lewis of the Zuni Tribe says: "What our people need most are jobs, proper training, both vocational and professional."

There is no need for us to go on this all agree that the greatest need of the Indian people today is for a good education.

Now because we believe that we are coming into a new age, a new era in our lives, we believe that we have other responsibilities and cannot only sit back and believe that we will accept all the teachings that will come but we believe that we also have a responsibility to teach. We believe that the Indian world has much to

offer to this society. The time has come in our lives when we can no longer take the position that there is either a white man's world or the Indian's world and that the two shall never meet. We realize that all cultures have blended and we now look at a world community. We find ourselves in a country and in a world that can no longer talk about isolationism. There is just no way that we can hide ourselves from this philosophy. Now we can go around like an ostrich, I suppose, and stick our heads in the sand and believe that it isn't really happening, but because we can't see it happen doesn't mean it isn't going on about us anyway. We can stand and make claims that we want nothing to do with the white man's world, but the fact is that we need to have contact with the white man's world. It is time that we came to a position to no longer maintain a position of isolationism. We are wards of the state or wards of the federal government, who are here to be taught all manner of progression. It is time now for us to learn to do things that we work ourselves. But we have had great teachings and it is not enough that we take the responsibility to teach the things that we have learned to do for our children, but we need to become a part of the greater society and then take the initiative to provide those teachings that we have known so well which have worked for us and helped us to maintain our individualism over the years, and we now must extend those teachings to the rest of the world.

At a time when families are splitting up, the world is talking about a new morality. They are talking about the whole new concept of family solidarity, believing the family no longer important, and no longer is marriage important. The Indian tribes are in a perfect position to once again relearn those solid principles of family solidarity. The Indian tribes have kept those principles for years and years and they are in the best position to teach them. At a time when juvenile delinquency runs rampant across this country, how refreshing it can be to go to a Hopi, for example, and realize that there is no juvenile delinquency among the Hopi — and that there never has been any. That from the time they are born, children are taught proper principles of family solidarity and there is a close friendship between father and son, mother and daughter, and all the family and extended family. When in the world can the rest of the country learn those principles — for they are preserved in the hearts of the Indian people who have been reared properly. When are we other principles that this great country are lacking?

Today somehow, we have been tricked into believing because a man was murdered 55, or 65, he is no longer worthy of any work. He must be put out to pasture. We know, of course, that the LDS Church doesn't believe that at all. A man gets to be 75 and says he just barely starting to put him to work. You know the Indian tribes have lived by this principle for years. How many times have we gone to our grandfathers and asked for advice. How many times

have we gone to them and offered them the respect that was theirs



because we knew that as a result of their age and wisdom and experience that they knew what was best. Even to the extent that people have ridiculed us for going to some old man. He didn't realize that we revered that old man, that he knew, that he had lived his life and understood laws by which we are to live. We don't put a man out to pasture. It isn't until he has become that age that he is a real chief, leader and spokesman for the tribe.

No ways we see rest homes, convalescent homes, and hospitals being erected all over the country. The mood is "send your parents there . . . send them where they will be properly cared for." But how can they be properly cared for in some dingy little sterile room that has no warmth, no feeling — just a place where they are given three meals a day. They might as well have been sent out to die because of the lack of love that they need. Our people have always believed that this is when our parents need us most and believe we had to postpone the things that we wanted to do ourselves and ensure that we had taken care of our parents. So our responsibility is to keep them at home and to teach them, care for them, and learn from them. Where, again, can the world go to learn this principle? Only, as far as I know, in the Indian people, are those kind of principles really exemplified and kept.

We talk about giving of ourselves. We witnessed some things last night at the dance, and we have witnessed them other places where Indians are willing to give and give of themselves. Not just gifts, not just little packages or little tokens, not something to replace oneself, but are willing to give that really wonderful thing that you can give. That is, giving of yourself.

Dan George gave a speech during the week. That great old man that we all love and respect. He said, "You beckon me to cross the street and become a part of you. Though my heart longs to join you, I must wait. For you see, I have no gifts. I am naked. I have nothing to offer. I have nothing to bring. So I must wait until I have something to offer. Then I can say to my wife and family, I must go, for they need me, and then I can go with dignity and honor."

Now you have seen the

conditions that America is living under. As I indicated, the breakdown of families, juvenile delinquency, almost a total disrespect for parents, disrespect for the aged, almost a complete loss of brotherly love, an unwillingness to give of themselves. These are the gifts that the Indian people have. These are the gifts that they can take with them as they are called across the street, as they are called by the non-Indian society to come and integrate. So here you are. You received the call or are receiving the call. It is my prayer that you will want to answer that call — will want to go — will want to teach those principles. I wish I could promise you that people will be willing to listen. I wish that I could promise you that people would invite you in with open arms and say please, please teach me. But remember that people who are eager to be hardened. They believe that they are much too busy making a dollar, that they are too busy with the technological advances to take those principles forward and to teach them quietly and softly, still with the same dignity and honor. But nonetheless, I believe, we are responsible to take those principles forward and to teach them to them. We cannot force feed them. We cannot impose them. But we can offer them, for there are people in this country who are eager to learn.

We must realize that what makes an Indian is not that he wears a feather or not that he wears a pony on his braids. Not that he rides a pony back into the hills, but what really makes an Indian is the man who has learned to communicate with God, or the Great Spirit, or the Creator. He calls him, and who lives with a prayer in his heart at all times — who understands the relationship with his Heavenly Father and has communicated with him. Only comes to him weekly or once a week — or even daily, but several times during the day. One who places eternal principles first, such as those of family. What really makes an Indian is one who knows how to teach his children the way they should walk, one who teaches his family not by his words, or by his brother, but by example. One who leads and ascribes to those principles and hopes to instill them in his family. An Indian is one who looks upon his family as the center means of an extended family in his relatives, his clan, his brothers and his tribe — and to all other people. One who is willing to give of himself and willing to give freely. An Indian looks at others first and is more concerned about the other person than he is about himself. An Indian is one whose heart is not filled with hate for his brother, as an Indian is one who sits at his Grandmother's feet and learns from her and knows that she is a wise woman. He should not be fooled by what society has dictated to us. We can no longer accept counterfeits. We cannot afford to accept false teachings.

Being an Indian is not a condition of physical well-being or a physical appearance. Being an Indian is a matter of having your heart in the right place and have

(Cont. on page 9)

advances to the point that we can speak at one microphone and be heard all over the world. We can send a man to the moon — and the technological advances have not stopped, and they will continue to go on and on and on.

As I look back at that history, it reminds me a little of the history of the Indian people. There are those who do not realize that at one time the Indian nations





Lena Judy leads the chant in the Navajo gourd song.



Yaa teeh! The Lamanite Generation greets the audience.



Raymanette Boots delights the audience with "Love Will Keep Us Together."



Lena Judy and "Big Al" Armenta add a country and western flavor to the show.

## Ladies and gentlemen....

## presenting the

## Lamanite Generation!

Photos by Chris Lowery



Big Al and company go modern with "Old Days."



John Maestas — master of ceremonies...



Paul and Maria represent Mexico.



Ellen Cook tells a different "cowboy-and-Indian" story.



"Navajo Joe" (Rosie Toledo) tells about a date-reservation style!!



War dancers whoop it up on stage.



Jan Gutierrez and Ellen Cook ham it up as the "Tiller Girls."



Dancers acknowledge applause from an enthusiastic audience.



Chuck Blake does a modern interpretation of the traditional eagle dance.

## 'A Dawn of a New Freedom'

# Indian Week theme draws contest entries

Cynthia Fuentes

## First place: speech and essay

There once was a balloon man who went to the city park everyday. And each day, he would release balloons of all colors; red, yellow, blue, green, orange, purple, and white. And he would watch them rise high and beautiful into the sky. One day, just after he had released his balloons, he felt someone tugging on his pants. He looked down and met big, black eyes of a little Indian boy. "Mr. Balloon Man, if you let a brown balloon go, would it rise just as high and beautiful into the sky as that white balloon?" The balloon man thought for awhile and this was his reply. "Son, it doesn't matter what color a balloon is, it's what's inside the balloon that makes it rise high and beautiful into the sky. . . It's what's inside the balloon that makes it rise high and beautiful into the sky."

What freedom did that white balloon possess that caused it to soar high, higher than any of the other balloons? What initiative, what drive, what spirit did it have to enable it to soar high, high as the eagle in the eyes of this young Indian boy? And what freedom or truth was this young Indian boy lacking or seeking which caused him to have doubts in his mind as to whether a brown balloon could rise as high as the white balloon or any of the other balloons? He asked the balloon man this question because there was something lacking in his life. Even at such a young age, this little Indian boy had already developed the attitude that he was inferior, that was less than someone else and that a brown balloon couldn't rise as high as a white balloon.

I, as a young Lamanite woman, have an idea as to what these freedoms are. This freedom goes

back a long way, back to the time when the Prophet Lehi was told by God to leave Jerusalem with his family, because that wicked city was going to be destroyed. And his freedom is still with us today. It is found in the Book of Mormon, a sacred record of our people. And if we only obey the counsel written there, we can gain the freedom that will enable us to find our place in society, so that we too, can soar high with the eagle.

Now, I would like to go into the history of the American Indian two hundred years ago. I do this, not only to bring up the bad or only the good, but to remind you that there were many confrontations between the Indian and the white man. Our forefathers died, and so did the white forefathers. Both groups had goals and desires that they wanted to accomplish and that they thought were good. It just so happened that these goals and desires conflicted with one another. It is not for us the living, to judge who was right or who was wrong, or to dwell on the past with a one-sided view. Maybe that's our problem today. We live too much in the present, trying to make amends for the past. The day will come when we will all stand before the great judgement seat of God, and only then will we know the truth; and the truth will make us free.

Two hundred years ago, the Indian was virtually unknown to the white man. At this time in history, the white colonists were fighting with England for their independence, and for freedom, freedom to worship, to pray, to be independent, to live in a manner that was best for them. Free from their mother country,

hundreds of miles away, who couldn't possibly understand the pressures and the way of life that these colonists has chosen to live. But the colonists had a desire within their souls; a burning desire to fight for freedom and to die for it. And they never rested until this feat was accomplished.

Meanwhile, the vast majority of Indians who roamed the wide open plains had their freedom to enjoy too. A freedom which in a few decades would be challenged by the white man. But for the time being, the Indian was content to live on the land, to hunt in the wilderness for food, and to respect and honor Mother Earth.

Their Indian culture was their identity, their link to the past and their hope for tomorrow. They wore blankets and did beadwork. They conversed with each other in their native Indian tongue. They were a proud and beautiful people. Through their song and dance, they always remembered to give praise to the Great Chief in the sky.

But the freedoms that they once enjoyed were soon to be questioned by the white man. Soon a dark shadow fell upon the great and proud Indian nation. It was not long before many non-soldiers came and the once proud Indian nation was shoved, pushed, degraded and robbed of all its pride. Once his pride was shackled and chained, there wasn't much to live for. Therefore, many of them died; not from hunger or disease, but because they were robbed of their pride, their dignity, their right to be themselves, in essence, their freedom.

Many tears, much hunger, hundreds of battles and thousands

(Cont. on page 13)

Gordon Oles

## First place: poetry

Through centuries uncounted  
Abyssal darkness rejoined  
Our Fathers, long dead,  
Wept.  
For they saw our pain  
From the burden  
Of the shackles  
Of ignorance and fear.  
Of the despair and torment  
Of untold oppression  
And years of mindless hate.  
We,  
Of Royal Blood,  
A darkness flees  
From daylight's coming.  
The rays of our New Dawning  
Like shafts of Pure Intelligence

Bathe us in its warmth.  
Bringing back to us  
All that once was ours.  
We,  
The Children of Beauty,  
Standing in the light  
Of the day that is upon us,  
Gaining strength  
For that which lies ahead.  
Reaching out to take our rightful place;  
The heritage of our Fathers,  
Striving to attain our promised greatness.  
Knowing who we are,  
Being what we can be.  
Children of the Promise  
Proudly we stand—  
Like shafts of Pure Intelligence.

Rod Velarde

## Second place: poetry

I pray to Grandfather Direction for want:  
to the Northern Dawn . . . that I may forget yesterday's wars and broken treaties.  
to the Southern Dawn . . . that I may have the strength to forgive those who degraded, deceived, and betray people.  
to the Western Dawn . . . that I may always respect those—my brothers of all colors around me.  
to the Eastern Dawn . . . that I may gain Self-Respect, Confidence, and Determination.  
to the Earth . . . that I may receive her Spirit, so I may always keep the Almighty's ways.  
to the Sky . . . that I might be one rising of a New Freedom—  
A New Generation.

Ramona Nez

## Second place: speech

"But before the great day of the Lord shall come Jacob shall flourish in the wilderness and the Lamanite shall blossom as a rose."

My brothers and sisters, they are speaking about our people. They are speaking about us as an individual. We were promised that we would be the struggles and oppositions that we have in this life will be able to conquer and overcome the problems and the challenges that we face. But most of all to remain pure, humble as we walk this land. Once there was a man who went into a garden. All around him were beautiful roses of all colors. But he chose a little white bud for his. He chose it because it was pure and white, but most of all because it was closed. No other person could see into his heart. And while he was waiting for it to unfold he walked around to enjoy all the other flowers. He studied their coloring and breathed their perfume. For a long time he enjoyed this. Then he wanted to get nearer to the roses, to handle them. Other people handled them and they seemed to enjoy themselves more than he did, so he touched one rather timidly; others were not so careful.

At last he grew tired and wandered back to his own rose bud and lo! It had opened. It was the whitest and most fragrant rose in the garden and its heart was the purest and most tender. But he remembered the crimson roses and it seemed too white. Then he could not detect its fragrance for he had killed his sense of smell by its abuse with the other roses, some of which stood as high and beautiful as before, but others were bruised and broken by his ruthless desires to please, yes to indulge himself.

As he plucked his own rose, he was aware of no sense of joy over it, except from pride for many people cast envious glances but he could not see its unusual beauty. But he could not get the fragrance from its heart, because his sense of sight had been dulled by the brilliancy of the other flowers and his sense of smell by their color. Nor did he think of the little bud in the garden that he had touched and then left. They would perhaps open, but the petals he had touched would always be brown and torn and a passerby might not see them when the flowers had

(Cont. on page 9)

Freda Ann Cody

## Second place: essay

Indian America is a sleeping giant just beginning to rise. The dawn is breaking. Ray of golden sun light are calling forth and the world does not suspect what most Lamanites know in their hearts and that is, the Indian has a great destiny.

There is a theme through history which states that often a backward uncivilized people comes out of obscurity to become a nation fresh, new, and powerful. As the Romans once called the English barbarians so the English once called us savages. If a people become so wild, uncivilized, for greatness that softness sets in the life preserving strength of civilization may lie in the simple faith of a backward people whose special time has come.

Columbus discovered a lost race, a forgotten people. They were in slavery to war and contention among themselves. They were in slavery to ignorance with no written records to pass down to their children. They were in slavery to disease and suffering. In fact they were in slavery to the very elements around them which brought a continual struggle for survival.

Then there was the land. Yes,

the beautiful land. It was the only thing they had, but God took it from them and gave it to another people. They were driven into the wilderness of a new dawn. The giant slept a restless sleep. Some considered him beat. The world saw only a lost, never again.

Even the one freedom they possessed was gone, which was the freedom to roam their beloved lands. The Great Spirit, the Father of all righteousness, the Holy Spirit, because they are a branch of the House of Israel, the seed of his beloved Joseph. God had promised this land to the father Lehi and his descendants forever, if they would worship the God of the land who is Jesus Christ. A prophetic promise that they would not utterly be destroyed, but would be restored to former greatness is given in their only record of the past, the Book of Mormon and will come through progress and righteousness, through integrity and morality, through industry and unity among themselves.

We are greatly blessed to be living in a land that offers more freedom than any in the world. For much of the past 200 years, that freedom was denied us but now we are offered full and equal

rights.

The battle for a new freedom must start with the individual. A multitude of great people make a great nation. How can the Indian nation prepare for their new destiny?

A wise man once said. Life's transformation is in direct proportion to the amount of truth we are able to face without running away. The Bible states, "Know the truth and the truth will make you free." The first truth to know is to know yourself. Brigham Young said, "To know yourself is to know God. Know that you are a child of God. Know that you are a branch of the House of Israel. You should understand that you are a descendant of one of the greatest civilizations the world has known. Know that you are a descendant of a mighty prophet and are a member of a noble and great race of man. Yes, know that you are a child of promise that has a spark of the Divine within."

Doing is not so important as understanding, for when we understand who we are, the doing and fulfilling will be as natural as life itself.

Then observe yourself. Make it

(Cont. on page 9)



Nephi (Clayton Long) pleads with his brothers before they bind him.



Jeremy (Ray Tracey) ponders what he has read in the Book of Mormon.

## Indian Week Pageant

# "That We May Know"

This year's Indian Week theatrical production was written and directed by Diane Rowberry, an employee of the Indian Education Department.

"That We May Know" is a modern-day Book of Mormon

story which takes place on an Indian reservation. It concerns the conversion of a young dating couple—Jeremy and Tanya and the trials they face before they decide to be baptized.

The story includes a flashback to Nephi and his brothers as described in 1 Nephi 7:19 where the rebellious brothers have bound Nephi and the daughter of Ishamel pleads for his life.



Cast members sing the finale as Millie Cody dances.



Jeremy's brother Sam (John Axline) lies injured after a fall from his horse.



Tanya (Julia Cook) wonders how Jeremy will accept her new-found testimony of the Book of Mormon.



Chuck Blake presents an interpretive dance.



Tanya and Jeremy share their discovery of a new way of life.





Deanna Crowfoot models feminine evening wear from Susie's Casuals.



Nora Begay and Frank Begay — no relation — share moderator spots for the fashion show.

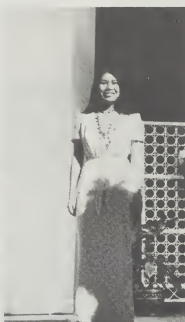
## Modern and traditional clothes modeled at Indian Week fashion show



Vida Graham models a Crow outfit.



Steve Hayes and Deanna Smith model both traditional and formal wear. Steve wears the woodland Indian outfit, while Deanna models the traditional Pima women's wear complete with Pima basket.



Savania Tsosie displays city fashions from Susie's Casuals.



Susan Seneca models casual wear.



Helen Buck sports an outfit suitable for classwear.



Harley Walker shows the traditional Zuni man's outfit.



## Second place: speech..

(Cont. from page 6)

opened and revealed their hearts, but the men who had plucked them would not at once, but when they had become less entranced and were seeking for defects. Then perhaps they would throw roses away.

But the man who had the perfect rose—the one which was perfect because it had been well protected—did not know of the havoc he had wrought. He was much too interested in wondering why he did not enjoy his rose, why it seemed so common-place and really tiresome. He did not know that it was he who had become unable to appreciate it through his own indulgence because of an idle moment, though he had waited for his flower to blossom.

My brothers and sisters, so you see that is the potential of a rose, that is the potential of our people. We can become that rose if we will remain pure, humble and walk in the light of truth. The rose is the symbol of our people. It is the little bud of promise and brothers and sisters, you are the little bud of promise. Become that rose that you were promised. Become the one you dream you can be. Our journey is long, but in the end we will see that all the oppositions, and all the struggles that we have faced in our life, they will be reflected upon us as we stand in bloom before our Maker.

My brothers and sisters, remember this as you walk your life. My strength is of the strength of ten because my heart is pure.

## Second place: essay..

(Cont. from page 6)

a wonderful study to understand your emotions, your reasons for doing what you do. Look at yourself with honest eyes. Don't feel bad about what you see but just be honest about what you see within yourself. You will then feel a natural desire to eliminate the negatives in your life. Understand that you have two natures. There is the true you and the false you. Galatians, chapter five says, "Walk in the spirit and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the spirit and these are contrary the one to the other," so that ye cannot do the things that ye would. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like, and they which do such things shall not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace—long suffering, gentleness, goodness, faith, meekness, temperance. The true you is a child of God. The true you is a spiritual person.



Your new dawn of freedom consists in identifying with the true you, and abandoning the false you, with all its negatives. Put aside all pretense. Do not be a fake person but be honest with yourself.

Each one of us must learn to stand on our own feet. We must not depend on others to feed and clothe us. We will only be free when we educate and educate ourselves and stand independent and free of others but it means we will carry our own weight.

When you know yourself you are in a position to help others. You are now in a position to gain real freedom from ignorance, superstition, disease, and suffering.

Indian America surely shall arise from its long sleep, flex its muscles and find a new dawn of freedom not only for themselves, but shall bless others of all races with freedom also.

In about 1530, a Spaniard named Cabaza de Vaca was shipwrecked on the coast of Texas. He was captured by Indians and made a slave. After some time he escaped and traveled west to New Mexico and Arizona. He pretended to be a medicine man and because he was the first white man they had seen, they considered him divine. The Southwest Indians flocked to him by the thousands to be healed. He made his way to Mexico and returned to Spain. Their legends of the Great White God who in the past had healed their sick may have caused them to believe in de Vaca. In their child-like faith our fathers mistook an ordinary man for a God. Our new dawn of freedom will arrive when we come to know the true and living God and are prepared for the second coming of his Son Jesus Christ and then all mankind will be healed.

I say these things humbly in the name of Jesus Christ, amen.

## Commissioner Thompson encourages students to observe the positive

"New laws shifting federal government responsibilities to Indian tribal governments will mean many job opportunities to college-trained Indians," reported Bureau of Indian Affairs Commissioner Morris Thompson to some 500 Indian students at Brigham Young University.

As the featured luncheon speaker concluding Indian Week, Commissioner Thompson praised the students for their efforts in getting an education and said, "We'll be waiting for your services in the months and years ahead to help implement the Indian Financial Aid Act that will foster a social and economic base on reservations as an alternative to Indians moving to urban areas."

The Commissioner, a 36-year-old Athabaskan Indian from Tanana, Alaska, told the students the BIA and tribal governments need people who know about change and how to implement change slowly.

"Some elders in tribal government resist change because they see youth as a threat. But the greatest challenges facing you leaders of tomorrow is that you have an impact that is totally accepted and consistent with local communities," he said.

Commissioner Thompson said the key cornerstone to the strengthening of self-determination of tribal groups is through Public Law 638 which shifts responsibility from the federal government to the tribal government—bringing both respect and cooperation to the people.

He encouraged students to look on the positive side of things, especially during America's Bi-Centennial celebration. "America is the greatest nation on earth, and today in America is a positive time to be Indian. There is a great renaissance in Indian

pride and culture, and we can show this year what contributions Indians have made to the American culture through music, arts and crafts, and agriculture."

Commissioner Thompson, who was presented a colorful beaded feather fan by Tribe of Many

beginning to appreciate it," he noted. "A new image is coming for the Bureau, which spends about four-fifths of its budget on education."

One student from Wisconsin pointed to the problem of urban



Bureau of Indian Affairs Commissioner Morris Thompson (left) listens to a question posed by a BYU Indian student during a television interview on the concluding day of Indian Week at Brigham Young University Feb. 27. Moderator of the program was John Maestas, right, chairman of the BYU Indian Education Department. (BYU Photo)

Feathers president Ramona Nez, said that he has met in New Mexico with 78 tribal leaders from throughout the nation and definitely felt the impact of BYU's Indian education and agriculture programs. He pointed out that he now has five former BYU Indian students working in some key positions in the BIA.

Prior to the luncheon, Commissioner Thompson was featured in a taped interview with questions coming from John Maestas, chairman of the BYU Indian Education Department, as well as Indian students in the studio.

"BIA is making a conscientious effort and people are really

Indians Commissioner Thompson responded that this is a recent phenomenon in the past 10 years... and more Indian centers in the cities are helping to insure resources and fill needs of the urban Indian.

When questioned about Congress and the administration being termination minded, he responded by saying that in the past several years the federal government and Congress have tried to right previous wrongs. "They have reversed the trend by doubling land control for tribes in the past five or six years. This is a very encouraging sign," he concluded.



Morris Thompson waves a beaded eagle fan presented to him by Ramona Nez, TMF president. (Eagle's Eye photo by Ray Tracey.)

## Keynote address: Freeing ourselves...

(Cont. from page 4)

certain feelings and understandings about human relationships. Being an Indian is allowed people to live differently and respecting them for that difference. Being an Indian is an exercise in unselfishness. We cannot be fooled by the adversary or tricked into believing that there are certain principles which make some U.S. citizens, that there are separate differences and different principles that adhere to Indians

We must realize and accept the principles of goodness and understanding that we have been taught by our families. And we must realize that those are the same principles that all people are governed by and that it is our responsibility also to help teach them to help preserve and make America strong.

It becomes our duty, then, to carry the burden or to put our shoulder to the wheel, as it were,

or to lengthen our stride, lengthen our step, or whatever needs to be done to insure that these principles are not destroyed. We are there for this great country, we are not let America fall, that we be prepared not only to stand for the right, but be numbered among the multitude. We stand solidly and squarely in support of these principles. We are Lamanites, and as other people in this country have received great blessings and a

great promise that says:

"And the people who inherit this land shall be free from bondage and from captivity, from all nations in this world if they will but honor the Saviour of this land who is Jesus Christ."

What it amounts to is we have the promise that we will not be held captive, that we will not be suppressed by any other nation, not even by forces within our own country, if we will but maintain

those same principles.

We need to realize that our strength as a native people is no longer in our arms and our ability to make war. Our strength lies in our ability to understand the needs of people. We can no longer afford the luxury of sitting back doing nothing, expecting that others will do it for us. It is our responsibility to prepare our youth for they are the leaders of

(Cont. on page 16)



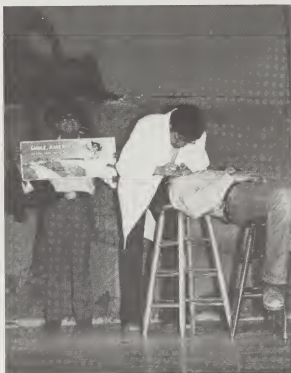
Susan Seneca (left), John Axline, and Lena Judy combine talents.



The TMF Drum Club gathers for a "forty-niner."

## Talent Show highlights Indian Week festivities

Photos by Ray Tracey



Clayton Long examines John Axline's teeth as the hatrack promotes dental health.



The Williams, a mother-daughter duo, team up for a song.



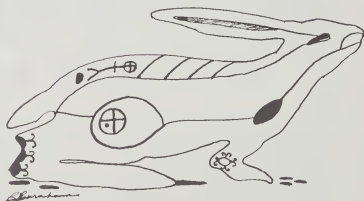
Rocky Cummings takes part.



Timothy Charles gives a demonstration of the martial arts.



Paul Enciso presents a number.





Sam Nez exhibits proficiency with the hoops.



"Chitty, a skit about a date on the reservation, featured Ora Sue Jody as "Joe" and Lorraine Bileen as "his" girl and "tires."



The "little people" (Shirley Tsosie and Linda Azure) do their thing.



Gordon Oles (left), Mariena Martinez, and Neal Cook entertain with "I'm in Love with a Big Blue Frog."



Henri Headdress sings.



Savania Tsosie and "Legs" Ely combine talents for a spoof on "Pink Shoelaces."



An eagle dancer displays his talents.





Students and visitors pack the Varsity Theatre to hear Chief Dan George speak.

## Chief Dan George takes BYU by storm

Television and motion picture actor Chief Dan George told 500 Indian students and Agriculture and Home Management Conference participants at Brigham Young University during Indian Week that the suddenness of the 20th century progress around native North Americans has been the primary cause of many Indian problems.

Speaking to two meetings Tuesday during annual Indian Week, the former chief of the Co-Salis reserve in Canada for 12 years said that, "We did not have the time to take your 20th century progress and eat it little by little and digest it. It was forced feeding from the start, and our stomach turned sick."

The 75-year-old Chief delivered from memory parts of two speeches he had delivered for celebrations in Canada in recent years. "Do you know what it is like to be without mooning? Do you know what it is like to live in surroundings that are ugly and everywhere you look you see a strange and ugly thing? It depresses man, for man must be surrounded by the beautiful if his soul is to grow," he said.

Alluding to the past when he grew up in the bow and arrow age and faced mass integration in the past 100 years, he added, "What

did we see in the new surroundings you brought us? Laughing faces, pitying faces, sneering faces, coniving faces... faces that ridiculed, faces that stole from us. It is no wonder we turned to the only people who did not steal and who did not sneer—who came with love. They were the Christian missionaries; they came with love, and I, for one, will ever return that love."

In his usual soft-spoken, philosophical way, Chief George spoke of some of the problems of integration as he observes them. He said that whites do not know what it is to have their race belittled. "Maybe we did not have the skills to make a meaningful contribution, but no one would wait for us to catch up. We were shoved aside as if we were dumb and could never learn."

Indians, he pointed out, want to have integration with dignity and be welcomed as an equal. "We want to be respected and to see we are people of worth. We want an equal opportunity to succeed in life, but we cannot succeed on your norms. We need specialized help in education, specialized help in the formative years, special courses in English. We need counseling. We need equal job opportunities for our graduates; otherwise, our students will lose

courage and ask what is the use of it all."

"My white brother does many things well, for he is more clever than my people—but I wonder if he knows how to love well. I wonder if he has ever really learned to love at all. Perhaps he only loves the things that are his own, but never learned to love the things that are outside and beyond him. And this is, of course, not love at all, for man must love all creation or he will love none of it. Man must love fully or he will become the lowest of the animals. It is the power to love that makes him the greatest of them all... for he alone of all animals is capable of love."

Chief George ended his talk with a prayer that was once spoken by many tribes across the North American continent long before white men came. "...Make my hands respect the things that you have made and my ears sharp to hear your voice. Make me wise so that I may know the things you have taught your children, the lessons you have hidden in every leaf and rock. Make me strong, not to be superior to my brothers, but to be able to fight my greatest enemy—myself. Make me ever ready to come to you with straight eyes, so that when life fades as the fading sunset, my spirit will come to you without shame."



Chief Dan George emphasizes a point. (Eagle's Eye photo by Ray Tracey)



Members of the Indian Week committee escort Chief Dan George to his next speaking engagement. (EE photo by Chris Lowery)



Banquet guests give Chief Dan George a standing ovation as he enters the room accompanied by John Maestas, Indian Education Dept. chairman and Patt Crawford, Indian Week co-chairman.



Chief Dan George pauses to check his schedule with Patt Crawford, Indian week co-chairman. (EE photo by Chris Lowery)



## Family home evening features Miss Indian America XXIII

Dressed in full traditional red and blue broadcloth highlighted with mesquite beads and bone necklaces of the Kiowa, Miss Indian America XXIII—Deanna Joe Harragarra—told nearly 500 Indian students at Brigham Young



in a modern world.

The 23-year-old Kiowa-Otoe Indian from Yukon, Okla., currently auditing some classes at the University of Oklahoma between speaking engagements across the United States, spoke to BYU's Indian students at a special family home evening Monday as part of the annual Indian Week on campus.

Miss Harragarra said that in all of her talks, she introduces legends of the Kiowa that can teach lessons of life and principles. She said she learned these from her maternal grandmother, Kirchenda Toyeyo, who was born in the late 1800's and became one of the early educated Indian women.

Her grandmother, a full-blooded Kiowa, became proficient in music, learned traditional crafts and art, and reared many people in addition to her own family.

"You know you are Indian if you think your grandparents are the greatest people in the world," she told her audience. At different times in her life, Miss Harragarra wanted to be a U.S. President, a Senator, a Supreme Court Justice, and a lawyer. "When I graduated from Oklahoma University in 1974 and saw my grandma hobble

across the field, I knew what I really wanted to be—an Indian grandma!"

"If every child could have a grandma like I had," she continued, "we'd live in a world of love. The only problem is finding the right Indian grandpa!"

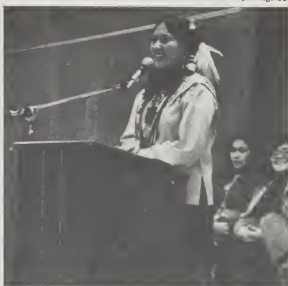
"Every person needs to have a grandma and a grandpa," she observed. "And it is Kiowa tradition that one bears legends from the grandparents."

It was from her grandparents that she first heard the Sayn-day, a folk hero among the Kiowa around whom legends teach principles of life. Her favorite is one that teaches "do unto others as you would have them do unto you."

She told the audience that the Kiowa legends were traditionally told in the winter time and only at night after a day's work was done. "However," she added, "today the stories are told just about any time when appropriate."

Miss Harragarra pointed out that each of the Sayn-day stories must start out the same way: "Sayn-day was coming along . . . just as Anglo legends begin with 'Once upon a time. . .'"

In her travels to 28 states since



"I want to be an Indian grandma," Miss Harragarra told students. (EE photo by Chris Lowery)

becoming Miss Indian America last August in the contest sponsored by the All-Indian Days in Sheridan, Wyo., Miss Harragarra encourages Indian youth to appreciate what they have and who they are. "I find that most people throughout the country are appreciating the minorities and their contributions to society. I find that people want to share and become more involved than

I've ever noticed before." "This is a seed-planting time of life," she continued. "You hold within you a promise of what you can be. What you are capable of tomorrow is contained in you today."

Miss Harragarra holds a B.S. degree in political science from the University of Oklahoma and has been a concert piano student for 15 years.

Miss Indian America leads through a Book of Mormon presented to her by BYU Indian students during Indian Week. (EE photo by Chris Lowery)

University of her pride in her Indian heritage and how she is encouraging all Indians to know their tribal traditions and still live

## First: speech and essay

(Cont. from page 6)

of dead later, the American Indian was subdued and put on a reservation because this is what the white man felt was best for him. And now, what was to happen to the Noble Redman? What freedom, if any, was in store for him?

Many of the soldiers who fought in the battles did not feel guilty for killing old men, women and children. But the spirits of these innocent people who had died, cried out from mother earth and said, "Oh Great Spirit, how many more of us must die before we gain favor in your eyes? Before we can find a freedom that will put the souls of our people to rest and make us happy and content and one with the white man?"

And then in 1830, the dawning of this new freedom came. The first white Mormon missionaries were sent among the America Indian and with them, they carried in their hands, a holy sacred record called the Book of Mormon. This book contained the history of the Indian on the American continent many hundreds of years ago. The book also told of the many promises and blessings which were in store for the American Indian, who in this book were called Lamanites because they were descendants of Laman, son of Lehi, and they were of the House of Israel.

It was not hard for many of the Indians to accept this new gospel which had come among them because it closely correlated with what their forefathers had taught them and to these, it was the freedom they had been waiting for. A freedom that no man could take away from them because they came to realize the truth, the truth that God loved them and that they were a choice and beautiful people.

As they continued to study this sacred book, their eyes were opened and their hearts were lifted to the mysteries of the Lord. Therefore many were baptized and great became their blessings.

Today, we as Lamanites, have

the potential within each of us to blossom as the rose. Many promises and blessings are in store for us if we only live in accordance with the Gospel. But how many of us are proud to be called Lamanite? How many of us are using this new found freedom in the right way? How many of us are honoring our Heavenly Father and lifting our brethren up spiritually? How many of us are striving for eternal perfection, so that we can again return home with our Father in Heaven? And how many of us still hold grudges against the white man for what happened many years ago. In D&C 64-10, it states: I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.

The time is short and we have so many blessings in store for us. But where much is given, much is expected. We are only a chosen people if we do our duty. If we are not doing our duty, we are not chosen anymore than anyone else.

Now, let us rewrite the balloon story. After the balloon man released his balloons, a little Indian boy came running to him all excited and said, "Hey, Mr. Balloon Man, here is a brown balloon. Let it go and watch it rise as high or even higher than any of your beautiful balloons. And do you know why it will go as high? Because we know the truth and truth has made us free."

The dawning of a new freedom, it's been with us a long time. So let's not be too quick to bring judgment on our white brethren who brought us this new freedom.



## Indian educators needed

Although openings for teachers throughout the country have declined significantly in the past decade, the demand for Indian educators has never been greater.

And with one of the most successful Indian programs in the nation, BYU is helping to meet the need, according to John Maestas, chairman of the BYU Department of Indian Education. Mr. Maestas made this observation during Indian Week on BYU campus, which included participation by national Indian officials and more than 250 tribal leaders.

"We also have 11 students in an off-campus program in the Roosevelt-Duchess area and about 120 more in a program being conducted in cooperation

with the San Juan County School District," noted Dr. V. C. Osborne, assistant professor of Indian education. He said the San Juan program already has graduated over 30 Indian elementary teachers.

Mr. Maestas reported that on a national basis, nearly 3000 teachers are needed yearly to educate Indian children on reservations and in border towns. "The Navajos alone will need 1000 by 1980, but currently only about 50 Navajos are being graduated in the nation annually," he said.

Since there are relatively few Indian teachers available, most openings go to Anglo instructors, Mr. Maestas noted, pointing out that this leads to a high turnover rate.

"About one-third of these teachers resign each year, primarily because of limited social and cultural opportunities," he

observed.

Dr. Osborne said that Indian children are more inclined to remain in school if there are bilingual and bicultural teachers on the staff. He reported that the dropout rate in the two schools in the Uintah Basin has been significantly reduced.

"All eleven of the BYU students training there are Ute women who work as teacher aids one-half day. Naturally, they encourage their own children as well as others in the community to remain in school," Dr. Osborne observed.

Represented in the Indian student enrollment at BYU are 77 tribes and blends from 38 states and Canada. Among those majoring in education are students from at least 18 tribes, ranging from an Eskimo on the north to the Yuman on the south, and from a Yakima on the west to an Inuit on the east.

## Maestas, Gowans share TMF Honorary Chief title



Fred Gowans and John Maestas (EE photo by Ray Tracey)

Indian students at BYU gave John Maestas, Indian Education Department chairman, and Fred Gowans, Current Indian Affairs Instructor a vote of confidence.

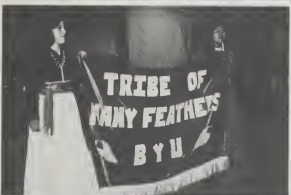
Each year Indian students select the person they feel has contributed the most service, understanding, and help to the Indian student body as a whole. This year the honor is shared.

Nominations are made by the students and a primary and general ballot are cast to determine the Honorary Chief. Last year, President Spencer W. Kimball was named Honorary Chief.





## 'Getting down' at the Inter-tribal pow-wow



Photos by  
Ray Tracey





D&C 49:24

A DAWNING OF A NEW FREEDOM

## Keynote address: Freeing ourselves to soar

(Cont. from page 9)

tomorrow, and they have no one else they can turn to but us. It seems to me that the Native Americans can understand that great principle, the principle that it is no longer possible to live alone. It is no longer possible for us to be sheltered and to be isolated and it is no longer possible for us to just expect that work will be done for us. The day that we learn that principle that we must involve ourselves in shaping our own lives and destinies and when we can feel a kinship and brotherhood with the rest of this country to the point that we want to teach them the principles so that they can also learn and enjoy them, then only will the true majesty and magnificence of the Indian really come true.

You heard these words up on the balcony which said (Parley P. Pratt) "He shall then be ordained, washed, anointed with holy oil and arraigned in fine linen, even the glorious and beautiful garments and royal robes of the high priesthood, which is after the order of the Son of God, and shall enter into the congregation of the Lord, even into the Holy of Holies; to be crowned with authority and power which shall never end."

It appears to me that before the Indian people can totally realize those blessings that we need to take the initiative to do work, that we need to prepare ourselves and make the sacrifices necessary,

even if they hurt, to do the work.

I once heard a story about a young man who went up into the mountains and climbed up in the crags, where he found an eagle's nest. As he crept over, he found an egg, which he took home with him. Hoping to see it hatch, he placed it under a chicken. Several days later the egg hatched and this little eagle ran around the barnyard thinking he was a chicken. He was raised by a hen. He associated with the fowl in the barnyard, and he pecked and pecked. Sure, you have heard this story. You remember what happened as he grew larger and larger and he found he was much too big to be in the barnyard! The young man realized it was time to take the eagle back down and let him loose so he could become an eagle. So he took him out in the back and climbed upon the shed and said, "Okay, eagle fly!" and he threw the eagle into the air. He just fluttered to the ground and started to peck, peck, peck, peck. So he picked up the eagle again and took him back up on the shed and said "Now eagle, you have to remember that you are no longer a chicken. You are not a chicken, you are an eagle and you need to fly." And he threw him up into the air again and said, "Now, fly, eagle, fly!" And it fluttered to the ground and began to peck, peck, peck. So he realized that the eagle would have to be taken back up to the top of the mountain. He loaded him up and off he went with this great eagle who believed

he was a chicken. He took him up in the tops of the mountains and to the edge of the cliff. Then he said, "Okay, eagle." I guess he must have thought, this time you can't peck, peck, peck. And he said, "You are an eagle." And he tossed the eagle back up in the air and he started to soar and the winds caught his wings and he turned and came around again. For the first time it started to use its wings and started to move and it came in circles and started to fly. It rose higher and higher and finally was flying up among the other eagles. From that vantage point, of course, he could see all that the Lord had provided in His great majesty on the earth. Whereas, when he was a chicken he had pecked and pecked and pecked and all he could see was what was in front of him, hoping there was feed there.

Now I believe that our Indian people are just like that. I don't believe we are just a bunch of Indians. I don't believe that we have been raised as a flock of chickens. We believe that we were great people and we always have believed that we are great people. Now we are not bragging about being great — I hope you will understand. I read a little something one of the Hopi brothers said: "A boastful man cannot become a member of the Hopi tribe." And I thought, "Gee, I'm glad I'm a Tewa Pueblo." Not because I boast for me, but I know in my heart that the Indian people are great, that they are and

have great principles that people need to learn from.

They really are eagles. And when I stand behind Ramona Nez at times, I want to pick her up and throw her off a cliff, knowing full well that once her wings spread, she will start to soar. And the same with Deanna Crowfoot, and on and on. Because the principle is true that once they feel themselves at that lofty heights, all remembering will come back. Some of these ideas were suppressed and that they didn't believe it was possible for them. Somehow that great feeling comes and they begin to soar. And it becomes my philosophy. That is why there are times when some of our students find themselves out on the edge. It is a scary situation, making some commitments that need to be made, but it is the only way that those kinds of principles can be taught.

Now, I believe that if we really are eagles, if we believe that we have that kind of majesty and glory and that kind of potential, we can't afford to be afraid of heights. We can't afford to be afraid of the lofty crags. We can't afford to be afraid to walk out on the edge of those cliffs. We need to know that we have the power to soar and lift ourselves from those crags and to fly. We can. We have that greatness within us. Now the day that we can learn it and truly believe it, I believe that this country will see a renaissance of Indian thought that they have

never witnessed.

I believe that when the Indian people teach the non-Indian people of this country the principles they have understood all these years, those principles that help them brave the cold winters, famines, starvation, disease and all things that plagued the American Indian, that kept them alive anyway and kept them a force in this country. When Americans can take stock in this people and realize that there is great potential there, and when Indian people are picked up and thrown off the edge of the cliff to soar and let the wind spread their wings, then will the true majesty and magnificence of our Indian people really come forward. I am a firm believer that this will come about.

I have read the promises in the Book of Mormon, the promises that our Heavenly Father has given us for we know that we will be raised up in the last day, that we will be called upon to build a New Jerusalem, that we will be called upon to not only be part of it, but to help initiate the program. We know that there are great things in store for us. Because of that we cannot afford to do anything else but to free ourselves from the shackles of ignorance and poverty — to free ourselves for the good education and soar to be eagles.

This is my prayer and my testimony. I leave it with you this night in the name of Jesus Christ, amen.



# Indian Bicentennial activities listed

(Reprinted from *The Concerned Indian*, Jan. 1976, Phoenix, Ariz.)

The Bicentennial is proving to be a positive force in the life of the Indian people and is beginning to open effective channels of communications for better understanding.

This was emphasized at the recent annual National Congress of American Indians convention in Portland, Ore., by John W. Warner, Administrator of the American Revolution Bicentennial Administration (ARBA).

He stressed, however, that more could be done, he said "I would hope that Native Americans who so far have elected not to participate in the Bicentennial commemoration will realize that much good is being accomplished by this Bicentennial effort. We need this participation."

Responding to ARBA's invitation, 26 Indian tribes and nations have joined the National Bicentennial Communities program which requires active planning and participation in the celebration.

Warner said that Native Americans are represented on the official Advisory Council, which guides him in ethnic, racial and Native American Bicentennial efforts and considerations. Native Americans also are represented on the independent Bicentennial Ethnic-Racial Council which is working with the ARBA to explore ways and means to stimulate and gain support for specific projects and programs around the country.

The ARBA has established an office of Native American

Programs located in Denver to be more accessible to the Indian tribes and reservations of the West.

Headed by Wayne Chartin, a Blackfoot, the year-old office has concentrated on developing contacts with tribal leaders to make them aware of the office's availability and functions.

One of the office's main concerns is to work with Native American groups in seeking funding for Bicentennial activities, particularly where federal grant money is involved.

Funding assistance for Native American Bicentennial projects is being made available through several grant programs initiated by the ARBA.

A recent report compiled by the Denver office reveals a diversity of activities in Bicentennial projects and programs being carried out by participating nations and tribes, many of which are geared toward promoting better communications and cultural preservation.

Crow Reservation, Montana, will host a national gathering of tribes for a week-long pow-wow in 1976 to improve inter-tribal understanding and communications among the 800,000 American Indians in the United States.

The Navajo Nation is finishing a heritage center complex that will house exhibits and exhibitions highlighting the native culture and tradition of the Navajo people.

The Rocky Boy Indian Restoration Elementary School in Montana, is sponsoring Bicentennial activities, including displays of bicultural books, games, stories and other projects.

The Seminole Nation of Oklahoma is planning a museum and library to house priceless items of cultural heritage of ancestors, written materials and recordings of the folk tales, language and legends of Seminoles history.

The Mid-American All Indian Center, Wichita, Kan., will house a variety of activities focusing on the traditional culture and contemporary life style of the Native American. Visitors will learn about Indian dwellings, the democratic governing process of America's native settlers, Indian poetry and Native American foods.

In Alaska, the Tlingit-Haida Council is renovating a tribal and community house and the Anse Tribal Council is carving 20-30-foot totem poles.

Also, non-Indian projects are also making special Bicentennial efforts to promote mutual understanding and appreciation.

The Smithsonian Institute is preparing a 20-volume set summarizing the prehistory, history and changing cultures of all Indian groups north of Mexico, which will become a standard reference on North American Indian history and anthropology.

The National Park Service has several projects relating to Indian heritage and culture. And 80-acre filmstrip, "American Indian Removal," will depict the movement from eastern states to western reservations. "Indian Pride on the Move," is a traveling Indian arts exhibit that will begin touring the country in early 1976.

In the state of Washington, a documentary film on Indian archaeological, historical and

cultural material is being produced.

A Shawnee Mission, Kan., instructional television series on the state will include a segment entitled "The Indian Tribes of the State of Kansas."

In London, a major exhibition "2,000 years of American Indian Art," comprised of 600-700 art objects, will open at the Hayward Gallery next October. The exhibit is being presented in cooperation with the Arts Council of Great Britain.

Present and future problems in lifestyle and social needs are also major considerations in Native Bicentennial programs and projects.

The Mid-America All Indian Center, Wichita, will also serve as an urban social center, providing medical services, clothing, food and shelter.

Denver is building a complex for individuals and families from reservations who seek to make a life in that city's urban community.

The Gila River Indian Community is developing a fairground and park.

In California, the Mission Band of Indians of Campo Community is building a gymnasium, and the Hoopa Valley Tribe, a nursing home.

The Saginaw Chippewa Tribe, of Michigan, is improving a diamond and campground.

In addressing the NCAI, Warner said he believes that the Bicentennial "provides a unique opportunity for the first time Americans to draw national attention to their contributions to the growth and progress of the United States."

## Potawatomi Constitution approved

The Potawatomi Indians of Kansas now have a tribal constitution. Commissioner of Indian Affairs Morris Thompson gave formal approval Feb. 19 to the document ratified in an election by the tribe on Feb. 2.

The tribe has been without any form of tribal government since 1972 - and without an effective government for even longer. The new constitution provides for the tribal election of a governing council and officers and is expected to meet the needs of the tribes for a sound governmental system.

In a brief ceremony in his office, Commissioner Thompson congratulated members of the tribe who worked to draft the constitution. He described the approval of the constitution as an "historic step for the tribe."

In Oct. 1972, the Federal Government withdrew its recognition of the tribe's governing body which had been crippled by a paralyzing factionalism. Recognition of the old tribal constitution, which provided no way for tribal members to resolve the deadlock, was also withdrawn. A constitutional drafting committee was elected in 1974 to draft a more modern document. The committee has been meeting regularly since that time. The ratification of the new constitution culminates their work.

## Maple Creek scholarship fund nears 'the end of its life'

SACRAMENTO ... The name Maple Creek Willie sounds as if it came from a Grade C Western movie, but the Maple Creek Willie Scholarship Fund is really one of the most unusual student-aid programs in the nation.

The program, administered by the State Department of Education, provides financial aid to young Californians of Indian descent, enabling them to attend college or vocational school.

To date, the program has served 129 young persons, high school graduates "of good character" who have demonstrated financial need.

Maple Creek Willie was a real person, born in 1869. He grew up in the rugged mountain country of Humboldt County. He was also known as Willie Taggart and Long Hair Willie, but settled on Maple Creek Willie as his favorite nickname and finally made it his legal name.

Willie never married. He never learned to write, but made a living by trapping in the mountains. On September 23, 1907, he was allotted a quarter section of land under the Federal General Allotment Act of 1887. That law provided land to Indians who settled on acreage under public domain.

Willie's 160 acres were located in a rugged area, but contained a fine stand of young timber.

Willie began suffering ill health in the 1930s and was admitted to the Humboldt County Hospital in Eureka. On November 12, 1937, he prepared his will and signed it with his mark. Seven days later,

he died. The will bequeathed the 160 acres to the U.S. Commissioner of Indian Affairs, in full appreciation of the gratefulness from Willie for the care he received at the Humboldt County Hospital.

The estate was not finally probated until 1944, because of some litigation brought by distant relatives. When probated, it was valued at a mere \$800. But as the years passed, the land increased in value until a 1959 reevaluation put its value at \$103,000.

The Sacramento Office of the Bureau of Indian Affairs sold the land for \$125,000 in November 1959. An additional \$5,940 was credited to the estate as a result of penalties and fines against those convicted of "poaching" some of the timber. That brought the total value of Maple Creek Willie's estate to \$130,940.

The act under which the Federal Department of the Interior had accepted Willie's estate provided that proceeds could be used for Federal Indian schools, hospitals, or other institutions, or "for the advancement of the Indian race." After consultations between federal and state officials, the Maple Creek Willie Scholarship Fund was established in 1961, to be administered by the State Department of Education.

But after 14 years of helping young Indians, the Maple Creek Willie Indian Scholarship Fund may be nearing the end of its life, state schools Chief Wilson Riley says.

As of November 30, 1975, the

scholarship fund had about \$19,000 remaining in the bank, with no prospect for fresh funding in sight.

The Maple Creek Willie Scholarship Fund is especially efficient, Riley said, because most of the administrative costs are absorbed by the Department of Education. Nearly every cent in the fund is used for actual scholarships, Riley said.

Riley urged those with ideas on how the scholarship fund can be kept alive to contact his office at the State Department of Education. The address is 721 Capitol Mall, Sacramento, Calif. 95814.

## BIA education director appointed

William G. Demmert will be Director of Indian Education Programs for the Bureau of Indian Affairs, Commissioner of Indian Affairs Morris Thompson announced.

Demmert, who is part Tlingit and part Ojibwa, is well known in the Indian community as a top administrator of Indian education programs in the Department of Health, Education, and Welfare. He is the first Deputy Commissioner of Indian Education in the United States Office of Education (USOE), a position created in 1972 by the Indian Education Act (P.L. 92-318).

Demmert will assume this new position in the immediate future. In addition, during a transition

The Lumbee Indians of Robeson County, North Carolina have found a meaningful way to participate in the local Bicentennial celebration.

During the 1860s when the armed resistance of the plains Indians was being smashed, their numbers decimated, the Lumbee Indians in the East were being subjected to ever increasing humiliation. They were denied their citizenship, forced to work on the construction of nearby Confederate fortifications, and robbed of their rich lands by profiteers among the local Home Guard.

period until the middle of June, he will complete some tasks already undertaken at USOE.

Demmert, 42, received his doctorate in Education Administration at Harvard in a special program for American Indians co-funded by the BIA and USOE. While completing his studies at Harvard, Demmert worked as Director of the Indian program at the school and served as a consultant to the U.S. Senate Education Subcommittee.

A native of Klawock, Alaska, Demmert earned his M.W. at the University of Alaska and the B.A. at Seattle Pacific College.

For ten years, from 1960 to 1970, Demmert worked as a teacher, coach and school administrator in Washington and Alaska.

## Lumbee Robin Hood rides again!

But the Lumbees had a Robin Hood in the person of Henry Berry Lowrie who struck out violently with his tirratic band against the perpetrators of such rape. His bold deeds caused scars in the tirratic county which have been slow to heal. However, largely because of his efforts, the Lumbee Indians were revitalized in their will to survive and thereby were able to successfully resist attempts by the whites to put them in the same half-free place to which they successfully placed the Black for a period.

As the Bicentennial approached, a tirratic group of citizens looked over their uncommon past searching for a common cause to celebrate. With a Lumbee Indian at the helm, the group determined to examine the violent period of Henry Berry Lowrie, to expose it, to learn from it. They chose the outdoor drama as the vehicle through which to present the period to the community as a whole.

The result is "Strike at the Wind", which is to be performed every Thursday, Friday, and Saturday evenings, July 1 - Aug. 19, 1976. In a meaningful dialogue, all Indian roles will be played by Indians, white roles by whites, etc. No trinkets or Indian crafts will be sold. The drama is simply an expression of three races trying to come to grips with an unlovely past in the hopes of building a meaningful future.

The drama will not solve the problems of the tirratic county, but it is a first step on common ground.

# American Indian art forgeries

(Editor's note: The following article, reprinted from the October, 1975 KIOWA TRIBAL NEWSLETTER, was written by Miss Harris, a Comanche and graduate of Stanford University School of Law.)

Much of the Law's concern in the visual arts focuses on either the protection of the economic rights or the preservation of cultures and aesthetics. It is therefore quite pertinent in studying "Art and the Law" to consider Native American art, the problems that best Native American artists, their economic positions and the new laws being enacted for their protection.

Native American art is occasionally confused by the misinformed pre-Columbian or Early American art. This confusion is more understandable if one recognizes that most of the literature on the subjects (check any library) are books on art history. They treat the art almost uniformly examples of anthropological or historical texts of old Indian arts. Little is ever mentioned of current or modern Native American art. It is therefore important to clarify that Native American art is not a dead or dying form. Rather, there exists today a rich and diverse field of visual arts created by a strong and growing Native American people.

The 1970's brought to light a blossoming renaissance among the Native Americans of the United States. There has been a rebirth of Indian languages and religions. Urban Indians, formerly cut off from their people, are banding together in urban Indian centers. The tribal elders and others with special knowledge often come to these centers to educate and share. Urban Indians are also beginning to return home to further their understanding. Ancient customs are being applied with imagination and insight to

support present living situations. New political systems are being developed.

Native Americans in the United States are beginning to give serious consideration to international systems of communications and support.

Trade systems among native peoples in North and South America which cut across national boundaries are being envisioned. These systems and other legal questions will be considered in Canada in 1976 the first international conference of indigenous peoples between delegates from approximately forty different nations.

This political, religious and social rebirth is having a dramatic impact on the visual arts. Traditional painters of the Plains style, such as Steven Mopope and Louis Riddle, are receiving greater national appreciation for their work. New forms combine ancient symbols and values to produce imaginative and vibrant art. All of these artists are living and producing Native American art today. They are a minute example of the way Native American art is expanding while remaining a unique product of native cultures.

Non-Indians have responded to this renaissance. At times, the response has been valuable. Native American art forms have gained acceptability and recognition. Individuals receive more attention and have opportunity for shows. American scores of non-Indian artists have responded to this renaissance. At times, the response has been valuable. Native American art forms have gained acceptability and recognition. Individuals receive more attention and have opportunity for shows.

However, non-Indian response has often been counter-productive. This results partially from a distorted and incomplete perception of the Native American culture. Indians have thought of as "inn" or "sexy" in the past decade. They are often all part of the back-to-nature movement.

Non-Indians have often sought the newest culture and tried to disseminate the newest fad. Movies like "Billy Jack" and "The Trial of Billy Jack" Books such as the book of STIVEN ARROWS and the Don Juan series have been greedily sucked up by the thousands who found the ideas appealing and unusual. Most bookstores have a whole section devoted to books about the Native American. An ironic twist for the understanding 240 cultures which did not operate within the written word.

The distorted understanding, liberally laced with racist stereotypes and Hollywood images, produced a fertile atmosphere for fraud and forgeries and outright thefts. The liberal, while failing themselves with a pleasurable guilt, were pleased that they could shell out buckets of money to help the poor Indians and in return, get the newest fashions in jewelry and decor. The problem from Native American perspective was that they were victims once again, of the thefts and forgeries and when the prices soared, they saw little of the money.

On the whole, the Native American painters have had some protection. The individual nature of their art form somewhat dampened the possibility of gross replicas undermining the painter's economic foundation. A few non-Indian painters have copied the painting style of the Plains or Oklahoma school, but their numbers are not significant. The careers of individual Native American painters have not been seriously harmed by forgeries.

It is generally agreed that art forgery operates like any other industry, on a supply and demand basis. This is the critical factor in the current crisis of Native American art forms of jewelry, textiles, pottery and other selective artifacts. These art forms have proven ideal for the production of extensive forgeries.

## New books

### Rolling Thunder describes the world of a shaman

"Rolling Thunder turned to face the man and began a very high, wailing chant. . . . It was not an ordinary sound, it was a high-pitched wailing. The sound

reported that the pan was gone."

**ROLLING THUNDER** (53-45/No. 7435), by Doug Boyd, an odyssey into the world of a shaman, is now available as a Delta book. **ROLLING THUNDER** will fascinate any reader with its search into mysterious and mystical powers of an American Indian medicine man named Rolling Thunder.

Doug Boyd met Rolling Thunder in 1971 when Boyd was part of a research group of the Menninger Foundation studying psychological and physiological states. Rolling Thunder was a spokesman for the Cherokee and Shoshone tribes. Through Rolling Thunder, Boyd learned about the wealth of knowledge, passed down through the generations, possessed by medicine men.

The reader will learn of the awesome powers of medicine men to cure disease, heal wounds, use medicinal herbs, make rain, perform exorcisms, transport objects through the air and avoid being eaten by mosquitoes. Powers medicine men attribute to a special relationship with nature, or "a spirit of the earth."



must have come from Rolling Thunder, yet it seemed to come from a point above where he had been. Suddenly he thrust his head on the wound and sucked at it with his mouth. . . . The man

### Indian named engineering chief for BIA

Carl M Dupuis, an enrolled member of the Confederated Salish and Kootenai Tribes, has been appointed Chief of the Bureau of Indian Affairs' Division of Facilities Engineering.

He is the first Indian to hold this position in the Bureau. "We are very pleased about this appointment," Commissioner of Indian Affairs Morris Thompson said. "Carl is highly qualified and will do an excellent job in a field where there are now too few Indians. The Indian community needs to have more of its students move into engineering work."

Dupuis, 38, is a 1963 graduate of Montana State University. Since 1971 he has been president of the Enplan Corporation in

Kirkland, Wash. He has worked with other firms in Seattle, Bellevue, and Wenatchee—all in Washington.

In his new position, Dupuis will be stationed in Albuquerque, N.M. and will be responsible for all AIA construction of buildings and utilities.

Dupuis is a member of American Society of Civil Engineers, American Indian Council of Architects and Engineers, Environmental Protection Agency Technical Advisory Groups for Municipal Waste Water Systems, American Institute of Architecture-Community Services Advisory Council, and Training Consortium.

## Woman named Bureau of Indian Affairs Bicentennial Coordinator

Commissioner of Indian Affairs Morris Thompson has announced the appointment of Clydia Nahwoosky as a Special Assistant in his office.

A Cherokee from Oklahoma, one of Nahwoosky's first projects is to serve as Commissioner Thompson's Liaison for the Bureau's Bicentennial program. She will coordinate the Bureau's three national Bicentennial projects, an exhibition of contemporary Indian art, a videotape project and a literature and oratory project.

"We are fortunate to have Mrs. Nahwoosky to spearhead our Bicentennial efforts," said Commissioner Thompson. "She has worked for many years with Indian cultural programs, and her knowledge will be useful in implementing an effective Bicentennial program in cooperation with Indian tribes."

Commissioner Thompson's appointment of Nahwoosky to this position of Special Assistant continues his interest in bringing on staff qualified women for top staff positions. Currently, six other Central Office programs, the Department of the Interior's area, are currently headed by women.

Nahwoosky was formerly an executive in the Division of Special Projects and Programs of the Office of Indian Education in the Department of Health, Education and Welfare.

She is perhaps best known throughout Indian country for her work, prior to joining OIE, as developer and Director of the Indian Awareness Program at the Smithsonian Institution. One of her responsibilities during her years at the Smithsonian was to coordinate Indian participation in its annual Festival of American Folklore.

She has also served as a consultant in Indian affairs to various tribes and organizations and has worked as an Administrative Assistant with the Indian Health Service and in the BIA Education Office at the Fort Hall Agency, Idaho.

A graduate of Bacone College, Bacone, Oklahoma, Nahwoosky has also studied at the University of Oklahoma, Norman, and at Idaho State University, Pocatello. She is a graduate of the Department of the Interior's Management Training Program.

She is a member of the

American Folklore Society and the National Congress of American Indians (NCAI). She is also on the board of Project Forward '76, Futures for Children, and is on advisory panels for the Anthropological Archives and the Division of Performing Arts of the Smithsonian Institution. She is also a panel member of the Artists in the Schools Program of the National Endowment of the Arts.

She is the wife of Reeves Nahwoosky, Coordinator of Indian Programs for the U.S. Department of Housing and Urban Development (HUD). The Nahwooskys have three children, Kathryn, Reeves, Jr., and Susan.



### Indian art show at Pine Ridge set for June

American Indian artists and Indian art students throughout North America are being invited to enter their works in the eighth annual Red Cloud Indian Art Show opening June 8 at Pine Ridge, S.D.

"This year, in addition to paintings and graphics we are enlarging the Red Cloud show to include three-dimensional works, such as sculpture," C. M. Simon, S.J., director of the show, said.

More than \$2,300 in awards have been provided by patrons of the show which is sponsored by Red Cloud Indian School at Pine Ridge.

"The primary purpose of the show," Simon said, "is to promote a deeper appreciation and understanding of the native American peoples through the medium of art, and at the same time to encourage the development of the great artistic talent of the Indian people."

Any American Indian, Eskimo or Aleut of the North American

Continent, 18 years or older, is invited to participate.

Complete details and entry forms can be obtained by writing to the Red Cloud Indian Art Show, Red Cloud Indian School, Pine Ridge, S.D. 57770.

The Eagle's Eye is published at least 10 times a year at a subscription rate of \$4.00. Letters to the editor, news and feature articles, stories, poems, recipes, cartoons, and suggestions should be sent to The Eagle's Eye, Room 148, Brumhall Bldg., Indian Education Dept., Brigham Young University, Provo, Utah 84602.

Faculty Advisor/Dean Ribley  
Editor Chris Lowery  
Assistant editor/Gordon Olvis  
Layout director/Chris Lowery  
Sports Director/Late Damon  
Assistant sports director/Jimmy Lucas  
Art director/Brenda Bernson  
Staff writer/Johnny Stiffman  
Circulation manager/Sandra Lucas  
Reserve/Wanda and Manning  
John Lone Wolf

# APRC task forces announce work plans

Listed below are brief statements on the general scope of work of each American Indian Policy Review Commission Task Force, along with some of the major issues they intend to investigate. The task forces will be using many different methods of gathering information on their specific subjects, some of the more common of which are as follows:

- questionnaire surveys distributed to a representative sampling of tribes, organizations and, in some cases, individuals;
- case studies;
- hearings, most often conducted on specific reservations, but sometimes to be held in administrative centers (Denver CO and Washington DC);
- independent Commission reports submitted by tribes or organizations as particular issues;
- on-site visits made through the country (e.g., to tribal councils and intertribal associations);
- documents such as U.S. Code provisions, agency manuals, treaties, tribal reports obtained by the task forces for review.

Using these tools, the task forces will work each in their specific areas towards bettering the quality of Indian life. The central goal of Task Force No. 1 on Tribal Responsibilities & Federal-Indian Relations, including treaty review, is to "determine the attributes and legal character of the unique relationship between the Federal Government and the Indian Tribes." In order to reach this determination, the task force will study the historical development of general legal, trust, and treaty relationship between Indian tribes and the United States, including their modern applications. Major topics the task force will cover are:

- land, water, and mineral rights;
  - forest resources management, and review of treaty fishing, hunting and gathering rights; and
  - the status of tribal authority or Indian political rights.
- Task Force No. 2 on Tribal Government hopes to determine the ability of Tribal Government to respond to the needs and desires of tribal members, to protect and enhance tribal

sovereignty, to meet the problems encountered by Indian tribes in the present and future, and to make recommendations that will enable tribal governments to carry out those functions. Major subjects they will research are:

- powers of self-government;
- taxation;
- land use and natural resources regulation;
- judicial authority;
- the structure of tribal government; and
- the organization and operation of tribal government.

Task Force No. 3 on Federal Administration and the Structure of Indian Affairs is conducting a review of the policies, practices and structure of Federal agencies charged with protecting Indian resources and providing services to Indians. In developing their report, the task force will conduct a management study of the Bureau of Indian Affairs, explore the feasibility of alternative bodies which could fully represent Indians with maximum participation in policy formation and program development at the national level. Topics of particular concern to this task force are:

- the administration of the trust responsibility by the Department of the Interior;
- the responsibility of the Department of Justice to protect Indian rights in the Courts; and
- the aspects of the Executive Agencies and Congress which have contributed to the "apparent lack of rational design" in Federal Indian policy.

Task Force No. 4 on Federal, State and Tribal Jurisdiction will attempt to (1) delineate who exercises jurisdiction over what, and how that exercise is carried out, (2) determine where the loss of tribal authority has interfered with effective tribal activity, (3) identify where jurisdictional gaps have created areas where Indian people may be left without adequate civil or criminal remedies, and (4) determine what Indian people perceive the appropriate allocation of jurisdictional responsibility should be, and how that allocation should be achieved. Major issues on which the task force will focus are:

- Public Law 280, civil welfare,
- jurisdictional problems involved with fishing and hunting rights;
- law and justice;
- water rights regulation and protection exercised by tribes empowered by the Winter Doctrine and
- taxation.

Task Force No. 5 on Indian Education intends to review educational services as they affect all Indian people throughout the United States. As part of this study, they will examine structures for formal and informal education that have existed within the Indian community from the pre-colonization period to the present. The task force will be conducting research on such issues as:

- major federal policies and their impact on the education of American Indians;
- implementation of education policies that relate directly to serving Indians through the Bureau of Indian Affairs and selected departments;
- policies of the United States Office of Education and the Federal Agencies that affect Indian people; and
- the development of a working definition of Indian education that focuses upon the needs of Indian people of all ages.

Task Force No. 6 on Indian Health plans to examine all current Federal Health delivery systems for the American Indian and Alaskan Native, as well as health board, health advisory committee, and tribal government relationships within these systems. Primary areas of investigation will be:

- the current statement of health for the American Indian and Alaskan Native;
- Federal responsibilities for Indian health, including an investigation into the Indian Health Service; and
- Alternative sources of health care, including both the traditional medicine man and national health insurance.

The objectives of Task Force No. 7 on Reservation Development is to analyze the barriers to reservation development, including

inadequate organizational structure, insufficient land, capital, and entrepreneurial skill, inadequate infrastructure, and extraordinary transaction costs. Having divided federal and state reservation into four groups—large allotted, large non-allotted, small allotted, and small non-allotted, the task force will make one of both of the following types of comparisons:

- a comparison of the Indian development of particular resources or interprises with non-Indian development of the same resources and interprises; and/or
- a comparison of the actual development of an Indian resource by a non-Indian with the potential development of the same Indian resource by an Indian group.

Task Force No. 8 on Urban and Rural non-Reservation Indians is conducting an examination of the statutes and procedures for granting Federal recognition and extending services to Indian communities and individuals, as well as exploring the feasibility of alternative elective bodies which could fully represent the urban and rural non-reservation Indians at the National level of government. The task force plans, in this behalf, to identify changes that transpired as a result of Supreme Court decisions.

The impact of major historical events, and

the effects of Presidential Indian programs directed at urban and rural non-reservation Indians.

Task Force No. 9 on Law Revision, Codification and Consolidation is working on revising in more concise form the existing permanent and general laws of the United States as they affect Indians. This work includes, attempting to eliminate obsolete laws from the statute books;

-making recommendations for new laws;

-making recommendations regarding the publication of administrative guidelines;

-making recommendations for statutory revisions which would enhance the power of tribes and individuals seeking to compel Federal administrators to perform their functions under the law;

investigating the implementation of Indian preference in the BIA and IHS;

-studying the problems stemming from the diversification of programs among the various federal agencies;

-examining problems springing from excessive bureaucratic requirements and controls.

Task Force No. 10 on Terminated and non-Federally Recognized Indians defines its subject areas as the status of terminated and non-Federally recognized tribes, bands, and groups, including the historical and legal status of such groups, their names, location, numbers, and general conditions, the nature of the obligation and responsibility, if any, of the United States to such groups, and the current benefits, services, and programs available for such Indians. In addition, the task force defines its subject area to include the issues of what constitutes "federal recognition." Accordingly, two of the task force's major task are:

-reviewing the historical and legal status of the terminated and non-Federally recognized Indians, as well as the Government's legal responsibilities to provide services, benefits, and protection to such groups; and

-processing and evaluating the finding of and/or utilization of Federal programs available to such Indian groups.

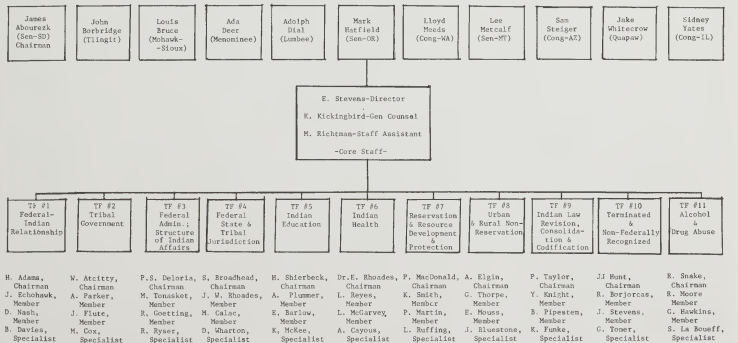
Task Force No. 11 on Alcoholism and Drug Abuse is conducting its study into all available abstracts and materials related to alcoholism and drug abuse among Indians in order to develop a new conceptual framework by which to understand Indian involvement in alcohol and drug addiction. This will involve looking into

local, state and federal programs designed to alleviate substance abuse and poverty, programs in crime prevention and enforcement.

The effects of financial assistance on recidivism or among incarcerated Indians and ex-prisoners.

information levels of professionals in PHS and other programs of this type.

## The American Indian Policy Review Commission: an organizational chart







Thought in the storm  
I'll stand with the  
wind and rain...  
To bow to these forces  
can not break me  
Only from within  
can I break...  
Lose my strength  
to weakness  
Of which I am  
broken and  
to me no more  
most unlikely...  
Chyda Three Legs - Walks in the Wind